شرح القواعد الأربع

EXPLANATION OF THE FOUR PRINCIPLES

By Shaykh Khālid al-Fulayj

مؤسسة الخلاص

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بسم الله الرحمن الرحيم
١٤٣٨

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Transliteration Methodology

Ā/ā	ا
Ū/ū	و
Ī/ī	ي
ʿ	ع
ʾ	ء
Ḍ/ḍ	ض
Ṭ/ṭ	ط
Ṣ/ṣ	ص
Ḥ/ḥ	ح
Ẓ/ẓ	ظ

Shaykh Khālid al-Fulayj

He is Khālid ibn Ibrāhīm al-Fulayj from the clan of Āl ʿUraynah. He was born in the city of Riyāḍ in the year 1390 AH. He was known by the kunyā Abū ʿAbd ur-Raḥmān. His scholars were:

- Shaykh ʿAbd ul-ʿAzīz bin Bāz (raḥimahullāh) whom he accompanied for fifteen years.
- Shaykh ʿAbdullāh ibn Jibrīn (raḥimahullāh)whom he accompanied for thirteen years.
- Shaykh ʿAbd ur-Raḥmān al-Barrāk (ḥafiẓahullāh).
- Shaykh ʿAbdullāh as-Saʿd (ḥafiẓahullāh).

The Shaykh excelled in the sciences of ʿAqīdah and ḥadīth and he has many (teaching) licenses for the books of ḥadīth.

Anyone who knew the Shaykh closely could see how strong his knowledge was. Sometimes, he would give a lesson without preparing in advance; yet, he could easily name the narrators of a ḥadīth, and explain different views. The Shaykh was recently arrested in Saudi Arabia for undeclared reasons. We ask Allāh to preserve, free and increase our Shaykh in knowledge.

Translator's Note

In the name of Allāh, the most Merciful and the especially Merciful. The following is a translation of an explanation of the matn (text) Qawāʿid al-Arbaʿah of Imām Muḥammad ibn ʿAbd ul-Wahhāb (raḥimahullāh) by Shaykh Khālid al-Fulayj (ḥafiẓahullāh). It is one of the fundamental textbooks that is studied, usually with an explanation like this after the book the Three Principles is studied. Hence, it is an important book for anyone wishing to seek foundational knowledge in Islām. On top of the Shaykh's explanation, I added brief notes where necessary to clarify the context or usage of a term or phrase.

I have also included a translation of the original matn of the Four Principles that should be read before reading the explanation and also after. And if a matter in it confuses you or you do not understand, then refer back to the explanation of Shaykh Khālid al-Fulayj. I have coloured the matn red to avoid confusing it with the explanation of Shaykh Khālid al-Fulayj. Any mistakes are from the translator and Shayṭān, and Allāh and His Messenger (ṣallallāhu ʿalayhi wa salam) are free from them.

Matn of the Four Principles

In the name of Allāh, the most Merciful, the especially Merciful. I ask Allāh, the Generous, Lord of the Great Throne, to take care of you in this world and the next, to make you blessed wherever you may be, and to make you from those who when are given are grateful, when are tested remain patient, when sin seek forgiveness; for these three are the signs of happiness. Know, may Allāh guide you to His obedience, that al-Ḥanīfiyyah is the religion (millah) of Ibrāhīm; to worship Allāh alone, making the religion pure for Him, just as Allāh says: "**And I did not create jinn and mankind but to worship Me."** (adh-Dhāriyāt, 56)

So if you have known that Allāh has created you for His worship; then know that worship is not worship unless with tawḥīd, just as prayer is not prayer unless with purification. So if shirk enters worship; it will corrupt it, just as impurity enters purification. You have now known that if shirk mixes with worship; it corrupts the worship, nullifies the good deeds, and makes its doer among those who will spend eternity in Hellfire. You have now known that the most important thing for you is to know that (i.e., matters of shirk and tawḥīd), so that Allāh may save you from this trap, which is shirk with Allāh, about which Allāh said: **"Indeed, Allāh does not forgive that partners be set up in His worship. But He forgives what is less than that (shirk) to whomever He wills."** (an-Nisāʾ, 48)

And that (being saved from shirk) is by knowing four principles which Allāh has mentioned in His Book.

✺ **THE FIRST PRINCIPLE:** That you know the kuffār whom the Prophet (ṣallallāhu ʿalayhi wa salam) fought affirmed that Allāh (taʿālā) is the sole Creator and Sustainer; yet that did not enter them into Islām, the evidence of which is Allāh's statement: "**Say to them: 'Who provides for you from the heaven and the earth? Or who controls hearing and sight and who brings the living out of the dead and brings the dead out of the living and who arranges every matter?' They will say: 'Allāh,' so say: 'Then will you not fear Him?'"** (Yūnus, 31)

✺ **THE SECOND PRINCIPLE:** They (the kuffār and mushrikīn) say that they did not call upon them (false gods) and turn to them except to seek closeness and intercession to Allāh. The evidence of them seeking closeness to Allāh by their shirk is Allāh's statement: **"And those who take protectors besides Him say: 'We only worship them that they may bring us nearer to Allāh in position.' Indeed, Allāh will judge between them concerning that over which they differ. Indeed, Allāh does not guide he who is a liar and confirmed disbeliever."** (az-Zumar, 3)

And the evidence of them seeking intercession is Allāh's statement: "**And they worship other than Allāh that**

which neither harms them nor benefits them, and they say: 'These are our intercessors with Allāh.'" (Yūnus, 18)

Intercession is of two sorts - one that is affirmed and one that is negated. As for the sort that is negated: it is to request from other than Allāh in what only He can do, the evidence of which is Allāh's statement: **"O you who have believed, spend from that which We have provided for you before there comes a Day in which there is no exchange (i.e., ransom) and no friendship and no intercession. And the kāfirūn - they are the wrongdoers."** (al-Baqarah, 254)

As for the sort that is affirmed: it is to request from Allāh, the intercessor is honoured by Allāh by giving intercession, and the one who is interceded for is he who pleases Allāh by his speech and deeds; after Allāh gives permission, just as Allāh said: **"Who is it that can intercede with Him except by His permission?"**(al-Baqarah, 255)

✺ **THE THIRD PRINCIPLE**: That the Prophet (ṣallallāhu ʿalayhi wa salam) came to people who were different in what they worshipped, from them were those who worshipped Angels, and from them were those who worshipped the Prophets and righteous, from them were those who worshipped trees and stones, and from them were those worshipped the sun and the moon; yet the Messenger of Allāh

(ṣallallāhu ʿalayhi wa salam) fought them all without differentiating between them, the evidence of which is Allāh's statement: **"Fight them until there is no more fitnah and the religion becomes solely for Allāh."** (al-Anfāl, 39)

The evidence of the sun and moon being worshipped is Allāh's statement: **"And of His signs are the night and day and the sun and moon. Do not prostrate to the sun or to the moon, but prostrate to Allāh, who created them, if it should be Him that you worship."** (Fuṣṣilat, 37)

And the evidence of the Angels being worshipped is Allāh's statement: "**Nor could he order you to take the Angels and Prophets as lords."** (Āl ʿImrān, 80)

And the evidence of the Prophets being worshipped is Allāh's statement: "**And beware the Day when Allāh will say: "O ʿIsā, Son of Mary, did you say to the people, 'Take me and my mother as deities besides Allāh?'" He will say: "Exalted are You! It was not for me to say that to which I have no right. If I had said it, You would have known it. You know what is within myself, and I do not know what is within Yourself. Indeed, it is You who is Knower of the unseen."** (al-Māʾidah, 116)

And the evidence of the righteous being worshipped is Allāh's statement: **"Those whom they invoke seek means of access to their Lord, striving as to which of them would be nearest, and they hope for His mercy and fear His punishment."** (al-Isrāʿ, 57)

And the evidence of trees and stones being worshipped is is Allāh's statement: "**So have you considered al-Lāt and al-ʿUzzā? And Manāt, the third - the other one?"** (an-Najm, 19-20)

And the ḥadīth of Abī Wāqid al-Laythī (raḍiyallāhu ʿanhu) wherein he said: "We set out with the Prophet (ṣallallāhu ʿalayhi wa salam) to Ḥunayn, and we were new to Islām. The mushrikīn had a tree, which they would gather around and hang their weapons on. It was called 'Dhāt Anwāṭ.' We passed by a tree and said, 'O Messenger of Allāh, make for us a tree with branches like theirs.'"

✺ **THE FOURTH PRINCIPLE:** The mushrik of our time is worse in shirk than the earlier mushrikīn. That is because the earlier mushrikīn would commit shirk during times of ease, but they would be sincere in worship to Allāh during times of hardship. As for the mushrik of our time - their shirk is constant, in both times of ease and hardship. Just as Allāh says: "**And when they board a ship, they supplicate Allāh, sincere to Him in religion i.e., faith and hope.**

But when He delivers them to the land, at once they associate others with Him." (al-ʿAnkabut, 65)

Allāh knows best, and may peace and blessings be upon Muḥammad, his family and his companions.

Introduction to the Book

This book, "the Four Principles," is a great and noble book. It is authored and its principles were compiled by Shaykh al-Islām Muḥammad ibn ʿAbd ul-Wahhāb . This is from the most beneficial and greatest of the Shaykh 's books, for in it, he compiled the principles required to affirm, clarify and explain tawḥīd, and principles in exposing and falsifying shirk as well. This book is a summarised book from another book of the Shaykh, "Removal of the Doubts."

This book contains foundational principles that clarify the principles of this religion, principles that unveil the misconceptions of the innovators, khurāfiyyīn (the superstitious) and the grave worshippers, and in it is also principles that clarify the meaning of servitude to Allāh and the meaning of intercession. It clarifies the difference between he who worships Allāh and he who worships other than Him. Therefore, these principles are very important for the student of knowledge to memorize, read and constantly study until he masters them, knows them well, and understands them properly.

The word "Qawāʿid (eng. principles)" (which is in the title of this book) is the plural form of the word "Qāʿidah (eng. principle)," it is a general principle or a general matter that many issues fall under. The scholars have written many principles, such as principles pertaining knowledge of ḥadīth,

principles pertaining fiqh, principles pertaining the Arabic language, and principles pertaining ʿAqīdah. The author here wrote principles pertaining ʿAqīdah, that if a student of knowledge understands and masters these principles - he will be able to respond to many misconceptions people hold and clarify the creed of Ahl us-Sunnah, especially in the issue of tawḥīd al-ulūhiyyah. This book only discusses tawḥīd al-ulūhiyyah, it is as if the author wished to present you immense knowledge in the form of brief principles. Many issues gathered into a single principle, and many doubts refuted by a single principle. Despite the smallness of this book and the limited number of its principles, it is considered one of the most beneficial books of Shaykh al-Islām Muḥammad ibn ʿAbd ul-Wahhāb .

The author did not derive these principles from the books or sayings of unknown people; rather, he derived it from the Qurʾān. This is from what distinguishes the author, wherever the author laid a principle down - its basis and proof would be from the Qurʾān and the Sunnah of our Messenger (ṣallallāhu ʿalayhi wa salam). The author follows every principle up with evidence from the Qurʾān and from the Sunnah of His Messenger (ṣallallāhu ʿalayhi wa salam); therefore, there is no-one who rejects these principles claiming that they are from unknown people. These principles are based on the Qurʾān. And for this, no-one can nullify what is in these principles, whoever he may be.

Everyone must submit to these principles with their proofs and evidences, because they are derived from the Qurʾān

Opening Prayer

In the name of Allāh, the most Merciful, the especially Merciful. I ask Allāh, the Generous, Lord of the Great Throne to take care of you in this world and the next, to make you blessed wherever you may be,

---

The author began with basmalah (i.e., saying: "In the name of Allāh, the most Merciful, the especially Merciful."), beginning with basmalah is following the Qurʾān and the Sunnah of His Messenger (ṣallallāhu ʿalayhi wa salam), it is in accordance with the writings of the scholars and it is a form of seeking help and blessings from Allāh

The author is distinguished from others due to this - that he always began his writings with prayer for the listener or reader to his works. The Shaykh's prayer consists of two matters:

1. That the Shaykh is sincerely giving you advice because he wants good for you in dunyā (wordly-life) and ākhirah (afterlife).
2. That this knowledge that will be soon conveyed to you is mercy, and the scholars are merciful. Thus, from the greatest mercy of the Shaykh is that he prayed for you, so you may know that the Shaykh wants good for you, and wants to give you advice that you will accept with your heart.

Thus, this is the reason why the author began with a prayer, and it was from the etiquette of the scholars to begin their writings with a prayer for the reader, just as it is in Ṣaḥīḥ Muslim, which began by, "Know, may Allāh guide you." The Shaykh also began the Three Principles and most of his books with a prayer for the reader and listener. He prayed for the reader of this book with three prayers, and the correct view is that this is a general prayer, not one specific to each individual reader of this book or to each listener to these words.

In saying "Generous" is glorification of Allāh, because it is asking Him by Him being Generous. The reason for specification of the Generosity of Allāh is because it is from His Generosity that He pours upon you His Mercies, opens your understanding, and guides you to the Straight Path. He is the most Generous, who bestows upon you favours by His Grace.

The Throne is greatest creation of Allāh. The author singled out the Lordship of Allāh by His Throne, because it is the greatest creation of Allāh which we do not see. The Heavens and Earths are the greatest creations that we can see, despite their greatness, they do not compare to the Throne except like a mustard seed or a ring thrown into a vast desert. The seven Heavens and the seven Earths do not compare to the

Kursī[1] except like a ring in one of our palms. And the Kursī does not compare to the Throne except like a mustard seed in one of our palms. Hence, the Throne is a great creation which none knows its true magnitude except our Lord. It was specifically mentioned in the author's prayer because it is the greatest creation.

Allāh taking care of you in dunyā and ākhirah is everlasting success. If He takes care of you in dunyā - you will be victorious, supported, protected, and safe from doubts and desires by that, you will also be safe from your enemies. And if He takes care of you in ākhirah - that means He will save you from His Punishment, His wrath, and the terrors and hardships of the Day of Judgment, and He will enter you into His Paradise, shelter you under His Shade and gives you your record in your right hand.

"Blessed" includes goodness, beneficial knowledge and guidance in himself that he spreads to others. A servant may be righteous and pious, yet, his blessing is restricted to himself, one is called "blessed" only when his blessing also reaches others. For this, ʿĪsā (ʿalayhi salam) said: "**And make me blessed wherever I was."** (Maryam, 31)

The scholars of tafsīr stated that "blessed" here refers to the one who enjoins good and forbids evil. A believer is blessed like the sun, wherever it rises - it benefits others. Blessing (barakah) may be by beneficial knowledge, charity, status,

[1] **NOTE:** The Kursi is the footstool of Allāh.

wealth and only when one benefits others with his knowledge, wealth or his status - then he is called blessed. It has come in the two authentic books of al-Bukhārī and Muslim from ʿĀʾishah that Assad bin al-Khuḍayr said to her, "This is not the first of your blessings, O family of Abū Bakr,"[2] when Allāh revealed the verse permitting tayammum. So this was an effect of the blessing of ʿĀʾishah and of the blessing of her father, may Allāh be pleased with them all. Thus, blessed is the one whose benefit reaches himself and also spreads it to others, either by teaching, daʿwah, or by charity. Wherever he is, blessings follow him.

[2] Ṣaḥīḥ Muslim (no. 367) and Ṣaḥīh al-Bukhārī (no. 334)

The Three Signs of Happiness

...(continuing prayer)... and to make you from those who when are given are grateful, when are tested remain patient, when sin seek forgiveness; for these three are the signs of happiness.

EXPLANATION: Being provided for can be by way of material means or by way of non-material means, and the greatest thing which Allāh grants to His servant is Islām and faith. It is an even greater blessing if one is made among Ahl us-Sunnah, and it is an even greater blessing to be of those who act upon the Sunnah and follow the Prophet (ṣallallāhu ʿalayhi wa salam), adhering firmly to his path (ṣallallāhu ʿalayhi wa salam). If a servant were to thank His Lord for his entire life - it would not be enough gratitude. There is also another form of blessing, and that is well-being, health and wealth. It is required from the servant to thank Allāh for these blessings, whether material or non-material, visible or invisible blessings. And gratitude consists of three pillars:

1. Gratitude by the tongue - that is to praise and thank Allāh with his tongue for these blessings.
2. Gratitude by the heart - that is to believe the blessings are solely from Allāh alone.
3. Gratitude by the limbs - that is to use one's limbs in obedience to Allāh.

If Allāh provided for you, but you did not praise Allāh for it, or you did not believe it was from Allāh, or you used your limbs in disobedience to Allāh - then you are not grateful to these blessings. If you believed that the blessing was from other than Allāh - then you'd be a kāfir by that. If you believed it was from Allāh but you did not thank Him for it - then you'd be an abandoner of what Allāh has made mandatory and still deficient. If you worked your limbs in disobedience to Allāh, and it should be noted that no person can disobey Allāh except through his blessings, if he disobeys Allāh by gazing upon non-maḥram women - it is through the eyes which Allāh has blessed him with, and he can not listen to music except through the ears which Allāh has blessed him with. Every act of disobedience a servant commits is only committed by means of a blessing from Allāh. Thus, the true reality of gratitude is to use these limbs in obedience to Allāh and to use them in seeking His request.

Being tested is of two sorts:

1. Through sinning
2. Through calamities

Being tested with calamities is what a servant is afflicted with in dunyā, such as illness, sickness, loss and being robbed of your wealth, or losing someone dear to you. What is mandatory upon Muslims when afflicted by these is to be

patient, appear as patient, show submission to Allāh, not panic and not become resentful. Being tested may also be through shortcomings, such as disobedience to Allāh and sins. What is mandatory upon Muslims is to be patient over leaving and abandoning disobedience, and being patient over keeping away from them.

From patience is also patience over what Allāh has made mandatory and what our Lord and Messenger (ṣallallāhu ʿalayhi wa salam) have commanded us with by adhering to their commands. Patience consists of three levels:

1. Patience over the commands of Allāh.
2. Patience over the decrees of Allāh.
3. Patience in leaving and staying away from what Allāh has forbidden.

Whoever fulfills patience over the three above is truly patient over his sins, calamities and the commands of Allāh.

A servant can never be void of sins. It was narrated from Ibn ʿAbbās from Abū Hurayrah that he heard the Prophet (ṣallallāhu ʿalayhi wa salam) said: "Allāh has written for every son of Ādam (i.e. every human) his share of adultery, which he will encounter, the eyes commit adultery, and their adultery is looking, the ears commit adultery, and their adultery is listening, the tongue commits adultery, and its adultery is speech, the hand commits adultery, and its adultery is striking, and the foot commits adultery, and its adultery is

walking."[3] So the servant will inevitably fall into sins, however, the people differ when they fall into sin:

1. Most people, we ask Allāh for safety and well-being from this, when they fall into sin resemble Iblīs, they persist in their sin, act with arrogance and do not repent to Allāh.

2. As for those whom Allāh has wanted salvation for and whom are amongst the people of taqwā (piety), if they sin - they follow it up with repentance and seeking forgiveness from Allāh. Allāh says in description of the pious: **"Those who when they commit indecency or transgress against themselves remember Allāh and seek forgiveness for their sins**." (Āl ʿImrān 136)

From the signs of one being pious is that he seeks forgiveness and repents when he falls into sin. It has come in the Ṣaḥīḥayn from Abū Hurayrah (raḍiyallāhu ʿanhu): "When a servant commits a sin and says: 'My Lord, I have committed a sin, so forgive me,' Allāh says: 'My servant knows that he has a Lord who forgives sins; I have forgiven him.' If he returns to the sin again, Allāh says the same as the first time. And if he returns a third time, Allāh says the third time: 'Let My servant do as he wishes; I have forgiven him.'"[4] If this is the condition of the servant - every time he disobeys and every time he falls into sin, he seeks forgiveness and repents to Allāh - then Allāh

[3] Ṣaḥīḥ al-Bukhārī (no. 6612)
[4] Ṣaḥīh al-Bukhārī (no. 7507)

forgives him. Allāh does not tire of forgiveness until you tire of repentance. Allāh forgives all sins, turns to His servants, and accepts repentance.

Therefore, anyone who fulfills these three signs is truly happy and has achieved salvation. And the happiness and salvation of a servant is perfected by perfecting these three signs. The happiness of a servant diminishes by diminishing these three signs proportionally. So if his gratitude decreases, or his seeking forgiveness decreases, or his patience decreases, then his happiness decreases in proportion to how much he diminished from these three signs. Either happiness is completely lost - and this will land you in the Hellfire, we ask Allāh for safety. Or some of it is lost, so he enters the Hellfire for however long Allāh wills, then Allāh forgives him and brings him out into Paradise. Or he does not enter the Hellfire at all and is among those who are truly happy. Ibn al-Qayyim mentioned these three signs of happiness and he said: "The sign of the servant's happiness is that he fulfills these three."[5]

[5] al-Wābil aṣ-Ṣaib wa Rāfiʿ al-Kalām aṭ-Ṭayyib (pg. 5)

Millah Ibrāhīm and Worship

Know, may Allāh guide you to His obedience, that al-Ḥanīfiyyah is the religion (millah) of Ibrāhīm; to worship Allāh alone, making the religion pure for Him, just as Allāh says: "**And I did not create jinn and mankind but to worship Me.**" (adh-Dhāriyāt, 56)

EXPLANATION: Knowledge is grasping the reality of something, and the author here is commanding you to learn and know that Ḥanīfiyyah is the Religion of Ibrāhīm.

The word Ḥanīfī has two meanings: it can mean one who inclines and also one who is steadfast, and the correct view is that it holds both meanings. Thus, the Ḥanīfī is one who is firm upon tawḥīd of Allāh, and he is also the one who totally inclines towards the tawḥīd of Allāh and leaves shirk. Millah Ibrāhīm consists of three pillars:

1. Sincerity (ikhlāṣ) in worshipping Allāh alone.
2. Allegiance to the allies of Allāh.
3. Disavowal from shirk and the mushrikīn.

Worship is not worship unless it is void of shirk and purely for Allāh. Worship has many definitions among the scholars. Its linguistic root is humility and submission. It is said that the path is "muʿabbad" if it is humbled or made smooth by the footsteps (i.e. trampled down). The poet Ṭarfah said:

وأُفرِدتُ إفرادَ البَعيرِ المُعَبَّدِ

"I have been singled out, like the camel which is made muʿabbad (humble and submissive)."

Meaning the camel is humbled. As for the technical meaning of worship, it has many definitions. It is:

- Doing what is in obedience (ṭāʿah) to Allāh and leaving what is in disobedience to Him.
- Carrying out what Allāh and His Messenger (ṣallallāhu ʿalayhi wa salam) commanded, and leaving what Allāh and His Messenger (ṣallallāhu ʿalayhi wa salam) prohibited.
- It is a comprehensive label given to anything which Allāh loves and is requested with, from speech to actions, be they apparent or hidden.

Worship has three pillars:

1. Fear (khawf).
2. Hope (rajāʾ).
3. Love (maḥabbah).

وعبادة الرحمن غاية حبه ⁂ مع ذل عابده هما القطبان

"Worshipping ar-Raḥmān (the most Merciful) is the ultimate form of love, with the humility of its worshipper, these are the two poles."

Whoever worships Allāh without fearing Him is not called a true worshipper, whoever worships Allāh without hoping for His Mercy is not called a true worshipper, and whoever worships Him without loving Him is not called a true worshipper.[6] Thus, no-one is called a true worshipper unless he fulfills all three of these pillars, fear, hope and love. The servant needs these three aspects in all of his acts of worship, it cannot be imagined that the servant does a righteous deed without these three pillars. Is it possible for one to pray without hoping for the Mercy of Allāh? Or one prays without fearing Allāh? Or one prays without loving Allāh? There is no doubt that when the servant does a righteous deed - his worship stems from his love for Allāh, his fear of Allāh's punishment, and his hope for Allāh's reward and mercy. These were the pillars of worship, and it has two conditions:

1. Sincerity (ikhlāṣ).
2. Following the Prophet (ṣallallāhu ʿalayhi wa salam) (mutābaʿah).

Thus, worship is not valid unless if it fulfills these conditions; sincerity to Allāh while doing the act of worship, and the act of worship being in line with the guidance of Muḥammad (ṣallallāhu ʿalayhi wa salam). The general people are four categories when it comes to this:

[6] **NOTE:** it has been reported that the Salaf used to say: "Whoever worships Allāh with hope only is a murjiʾi, whoever worships Allāh with fear only is a ḥarūrī (khārijī), whoever worships Allāh with love only is a zindiq. As for the one who worships Allāh with hope, fear and love - then he is a believing muwaḥīd." [al-Takhwīf min an-Nār (pg. 25) by Ibn Rajab.]

1. Those who fulfill sincerity and follow the Prophet (ṣallallāhu ʿalayhi wa salam). These are the most complete people whom Allāh has created.
2. Those who fulfill sincerity, but do not follow the Prophet (ṣallallāhu ʿalayhi wa salam). This includes those who worship Allāh but are ignorants, it also includes some kuffār who worship Allāh with sincerity but do not follow the Prophet (ṣallallāhu ʿalayhi wa salam).
3. Those who follow the Prophet (ṣallallāhu ʿalayhi wa salam), but do not fulfill sincerity. This is common amongst the hypocrites.
4. Those who neither fulfill sincerity nor follow the Prophet (ṣallallāhu ʿalayhi wa salam). These are the worst of Allāh's creation.

Worship: is not truly worship if shirk enters it. We say that worship is not worship unless if it is void of shirk and following the Prophet (ṣallallāhu ʿalayhi wa salam). If one worships Allāh, while also setting up partners in His worship, he is not a worshipper of Allāh, and his good deed is not called worship, rather, it is a false and rejected deed. If someone, who is a mushrik with Allāh, prays, fasts, gives zakāh - his deeds are not called worship, they are rejected and not accepted on the Day of Judgement, because Allāh only accepts from the People of Islām, the evidence of which is His statement: "**I did not create jinn and mankind except so they worship Me."** (adh-Dhāriyāt, 56)

15 The author used this verse as evidence to clarify the purpose of mankind and all creatures, which is to worship Allāh, and that worship means tawḥīd of Allāh and sincerity in worship. Al-Kalbī said commenting on this verse: "Meaning to make Him one in worship."[7]

A worshipper is not a muwaḥid unless if he voids his actions and speech from shirk with Allāh. If he does not do so, he is not a true worshipper. There are many issues that pertain to jinn and mankind and their rulings, however, what concerns us here is that Allāh created all of creation only to worship Him, and He brought them into existence to make Him one in His worship with sincerity.

[7] al-Jāmiʿ lil-Aḥkām al-Qurʾān (vol. 17/pg. 56)

You have known that Allāh has created you for His worship; then know that worship is not worship unless with tawḥīd, just as prayer is not prayer unless with purification. So if shirk enters worship; it will corrupt it, just as impurity enters purification. If you have now known that if shirk mixes with worship; it corrupts the worship, nullifies the good deeds, and makes its doer among those who will spend eternity in Hellfire.

EXPLANATION: What the author meant here is that the one who sets up partners in the worship of Allāh is not a true worshipper of Allāh, and he is not one who has fulfilled servitude to His Lord. One fulfills servitude only once he makes his worship purely for Allāh. He also meant with it that shirk nullifies tawḥīd, just as impurity nullifies purification and as eating nullifies fasting. Thus, shirk with Allāh is from the nullifiers of tawḥīd and the invalidators of Islām. The mushrik cannot be a muwaḥid and a muwaḥid cannot be a mushrik. If this is the state of the mushrik (i.e., he has not entered into Islām), then it is essential for every one of us to know what shirk is. The great virtue of knowledge of tawḥīd, which Allāh has blessed us with, is not realized until one knows the danger of shirk, its meaning and reality. Many people ascribe themselves to Islām, testify that there is no god but Allāh and that Muḥammad is His Messenger, thinking they are Muslims who purely worship Allāh, yet in reality this person has exited from the fold of Islām. He might pray, day

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and night, give charity in the thousands, yet on the Day of Judgement, he is among those who will spend eternity in the Hellfire because of something he did or said which was shirk with Allāh, while he does not feel it, realize it or even know it. He will not be excused by Allāh for that[8]. We ask Allāh for safety and well-being from this.

This is agreed upon by the scholar, that shirk nullifies tawḥīd and invalidates Islām when it enters into one's acts of worship, just as Allāh says: "**And it has been revealed to you and to those before you: If you associate partners with Allāh, your deeds will be in void."** (az-Zumar, 65)

Allāh tells the Prophet (ṣallallāhu ʿalayhi wa salam), and this is far from him, falls into shirk - Allāh would make all of his acts of worship void. Allāh also says: **"Indeed, Allāh does not forgive that partners be set up in His worship. But He forgives what is less than that (shirk) to whomever He wills.** (an-Nisāʾ, 48)

Allāh makes it clear that He does not forgive shirk, and whomever Allāh does not forgive - he will be punished on the Day of Judgement because of this shirk. This shirk will also remove him from the fold of Islām, just as Allāh says:

[8] **NOTE:** The matter of excuse due to ignorance in major *shirk* (*ʿudhr bil-jahl fī shirk al-akbar*) has become a matter of dispute between students of knowledge and even scholars today. The correct view is that there is no excuse of ignorance for one who falls into *shirk* and the evidence has reached him, meaning that his ignorance was due to him being unwilling to learn matters of *tawḥīd* and *shirk*, may Allāh protect us from this.

"Whomever sets up partners with Allāh in His worship - then Allāh has forbidden Paradise for him and his destination is the Hellfire." (al-Māʾidah, 72)

The mushrik will spend eternity in the Hellfire, killing him (the mushrik) is also made mandatory[9] due to his shirk, and also takfiring him.

[9] **NOTE:** Killing one who commits shirk is due to him leaving the fold of Islām by his shirk and adopting the ruling of an apostate, which is clear in the Messenger (ṣallallāhu ʿalayhi wa salam)'s statement narrated via Ibn ʿAbbās: "Whoever changes his religion of Islām - then kill him." [an-Nasāʾī (no. 4059)] It must be noted that the execution can be carried out only through a legitimate Islamic court who will give the apostate a chance to repent (istitābah). As for the born kāfir who commits shirk - his condition is different and to be judged by someone qualified.

You have now known that the most important thing for you is to know that (i.e., matters of shirk and tawḥīd), so that Allāh may save you from this trap, which is shirk with Allāh, about which Allāh said: **"Indeed, Allāh does not forgive that partners be set up in His worship. But He forgives what is less than that (shirk) to whomever He wills."** (an-Nisāʾ, 48) And that (being saved from shirk) is by knowing four principles which Allāh has mentioned in His Book.

EXPLANATION: Indeed, being ignorant of shirk is a cause for falling into shirk itself. If someone is ignorant of something, then his ignorance will become a cause for him to fall in it, and he will not realize it. Therefore, it is mandatory upon the Muslim, rather, it is the most mandatory upon the Muslim to know tawḥīd and what opposes it so that he may not fall into shirk while he does not realize. Ḥudhayfah said: "The people would ask the Prophet (ṣallallāhu ʿalayhi wa salam) about good. But I would ask him about evil, fearing that it may overtake me."[10] And the poet said:

عَرَفْتُ الشَّرَّ لا لِلشَّرِّ ⁂ لَكِنْ لِتَوَقِّيهِ

"I came to know evil not for the sake of the evil itself, rather, to guard against it."

[10] Ṣaḥīh al-Bukhārī (no. 3606) and Ṣaḥīh Muslim (no. 1847)

It is mandatory upon the Muslim to know shirk, its causes until he avoids it. For he may utter a word or do something by which he disbelieves and exits from the fold of Islām while he does not realize.

One cannot deny something about himself whilst he does not know what that thing is. Can someone say, "I am not a mushrik," whilst he does not know what shirk is? Or can someone say, "I am a muwaḥid," whilst he does not know what tawḥīd is? He cannot do that except if he knows what is tawḥīd and what opposes it. Once one knows what shirk is - he can then deny it about himself, and he can also avoid it. Shirk also has many forms that have emerged, especially during this time, and many Muslims fall into it without realizing. Some brothers asked me, pertaining to one who slaughters for the jinn, he slaughters for the jinn if he fears it and seeks closeness to the jinn in order to ward them off from himself. This is a major shirk that exits one from the fold of Islām. Some, we ask Allāh for safety and well-being, if they fall and break a tooth - they take it, face the sun, and say, "O sun, take this tooth and give me another tooth to replace it." This is shirk with Allāh, major shirk, that exits one from the fold of Islām. Amongst other things from speech and actions done by the masses which exit them from the fold of Islām. Infact, a brother told me that he used to miss Dawn prayer, so his mother said to him, "O son, shall I not tell you a prayer that you will say before you sleep, by which Allāh will wake you up for prayer," so the brother asked what it is and his mother

said, “Say, when you sleep, ‘O Messenger of Allāh wake me up.’” The brother addressed his mother and told her that, by that prayer which she used to make for years, she had become a mushrikah (female mushrik) with Allāh. If this woman had known tawḥīd and shirk, which here is calling upon other than Allāh, she would not have committed shirk with Allāh. Ignorance of something is a cause of falling into it. Therefore, it is mandatory upon the Muslim to know tawḥīd and to know shirk.

Shirk originally comes from tashrīk in the Arabic language, and it means to make one thing into two or more. Shirk has many definitions amongst the scholars, and its best one is that it is equating the created with the Creator in that which is exclusive to the Creator.

Shirk can enter tawḥīd ar-rubūbiyyah from the angle of belief (iʿtiqād); such as when one believes that there is another creator, provider, sustainer, giver of life and death, sender of rain besides Allāh. Such a person is a mushrik who has fallen into major shirk in tawḥīd ar-rubūbiyyah. One can also be a mushrik in tawḥīd al-asmāʾ waṣ-ṣifāt by calling the created that which is exclusive to the Creator; this includes one who calls the created with the exclusive Names of Allāh like. For example, one who calls the created al-Qahār, al-Jabbār, ar-Raḥmān, or al-Khāliq is a mushrik who has committed shirk in tawḥīd al-asmāʾ waṣ-ṣifāt. As for the shared names between Allāh and His creation, then calling the created this

does not fall under shirk. And there are also those who commit shirk in tawḥīd al-ulūhiyyah and this is the type of shirk which has become widespread throughout the lands and is the most common form that people fall into. They fall into shirk in tawḥīd al-ulūhiyyah by calling upon the awliyāʾ and the righteous. This form of shirk is everywhere throughout the earth, and most Muslim lands are filled with it. There is no land of the Muslims except that you see this shirk within it we ask Allāh for well-being and protection. Shirk can enter tawḥīd ar-rubūbiyyah from the angle of belief (iʿtiqād); such as when one believes that there is another creator, provider, sustainer, giver of life and death, sender of rain besides Allāh. Such a person is a mushrik who has fallen into major shirk in tawḥīd ar-rubūbiyyah. One can also be a mushrik in tawḥīd al-asmāʾ waṣ-ṣifāt by calling the created that which is exclusive to the Creator; this includes one who calls the created with the exclusive Names of Allāh like. For example, one who calls the created al-Qahār, al-Jabbār, ar-Raḥmān, or al-Khāliq is a mushrik who has committed shirk in tawḥīd al-asmāʾ waṣ-ṣifāt. As for the shared names between Allāh and His creation, then calling the created this does not fall under shirk. And there are also those who commit shirk in tawḥīd al-ulūhiyyah and this is the type of shirk which has become widespread throughout the lands and is the most common form that people fall into. They fall into shirk in tawḥīd al-ulūhiyyah by calling upon the awliyāʾ and the righteous. This form of shirk is everywhere throughout the earth, and most Muslim lands are filled with it. There is no land of the

Muslims except that you see this shirk within it, we ask Allāh for well-being and safety. So you would see those who call upon the awliyāʾ and the righteous; from them are those who call upon al-ʿAydarūs, from them are those who call upon al-Badawī, and from them are those who call upon ʿAbd al-Qādir al-Jīlānī[11], they seek closeness to them just as they seek closeness to Allāh, they also fear them and hope from them more than they do so from Allāh. This concludes the introduction.

[11] **NOTE:** Shaykh ʿAbd al-Qādir al-Jīlānī (d. 561 AH) was a Ḥanbalī scholar known for his zuhd. Unlike the modern-day mushrikīn who claim him, he warned against calling upon other than Allāh and affirmed the creed of the Salaf in tawḥīd al-asmāʾ waṣ-ṣifāt.

The First Principle

THE FIRST PRINCIPLE: That you know the kuffār whom the Prophet (ṣallallāhu ʿalayhi wa salam) fought affirmed that Allāh (taʿālā) is the sole Creator and Sustainer; yet that did not enter them into Islām, the evidence of which is Allāh's statement: **"Say to them: 'Who provides for you from the heaven and the earth? Or who controls hearing and sight and who brings the living out of the dead and brings the dead out of the living and who arranges every matter?' They will say: 'Allāh,' so say: 'Then will you not fear Him?'"** (Yūnus, 31)

EXPLANATION: The first principle is a principle that is widely accepted and established, and it is proven by the Qurʾān. This principle contains both a refutation and an affirmation. The refutation in this principle is a rebuttal of those who claim that tawḥīd is merely believing that Allāh is the Creator, the Provider, the Guardian of All Affairs, and the Giver of life and death, and that this is the only tawḥīd that the Messengers brought. This principle refutes those who hold this view, which is attributed to Ahl al-Kalām[12], from them the Ashʿariyyah and others. In their creed, they define Ilāhah (divinity) as: "The One who is independent of all else, and whom everything else is in need of." This affirms only tawḥīd ar-rubūbiyyah. And is this the complete meaning of the declaration that there is no God but Allāh? We say it has a

[12] **NOTE:** Referring to those who use philosophy to derive ʿAqīdah. They are mainly the Ashʿariyyah, Māturidīyyah, and Muʿtazilah.

meaning that is different from the one used by the mutakalimūn here.

The point of the refutation is that tawḥīd ar-rubūbiyyah was never a matter of disagreement between the people and their Prophets. Indeed, even the kuffār of Quraysh affirmed that Allāh is the Creator, the Provider, the Sustainer, and the Giver of life and death, the evidence of which is Allāh's statement: **"Say to them: 'Who provides for you from the heaven and the earth? Or who controls hearing and sight and who brings the living out of the dead and brings the dead out of the living and who arranges every matter?' They will say: 'Allāh,' so say: 'Then will you not fear Him?'" (Yūnus, 31)**

They affirmed that Allāh is the Creator, the Sustainer, and the Guardian of All Affairs. This is a matter known by fiṭrah upon which Allāh has created the people: **"And mention when your Lord took from the children of Adam - from their loins - their descendants and made them testify of themselves, saying to them: "Am I not your Lord?" They said: "Yes, we have testified."** (al-Aʿrāf, 172)

So, they bore witness in and acknowledged the Lordship of Allāh. This is also found in the two authentic books of al-Bukhārī and Muslim, from Abu Hurayrah (raḍiyallāhu ʿanhu) that the Messenger of Allāh (ṣallallāhu ʿalayhi wa

salam) said: "No baby is born but upon fiṭrah. It is his parents who make him a Jew or a Christian or a Magian."[13] Therefore, this first point is a refutation to those who say that tawḥīd is merely acknowledging Allāh being the Creator, the Sustainer and the Guardian of All Affairs, and this is a false claim.

As for the affirmation, Shaykh ul-Islām affirms in this principle that affirming that Allāh is the Creator, the Sustainer, the Guardian of All Affairs, the Giver of life and death, and the Bestower of benefit and Causer of harm neither enters one into Islam, nor makes their blood and property unlawful until he fulfills the the Divinity of Allāh by making Him one in worship, alongside his Lordship. For that, the Prophet (ṣallallāhu ʿalayhi wa salam) fought the Arab mushrikīn and takfīred them even though they believed that Allāh is the Creator, the Provider, the Sustainer, the Giver of life and death. Thus, affirming tawḥīd ar-rubūbiyyah does not suffice for one to enter into Islām. One will not enter Islām unless he believes in and applies all three forms of tawḥīd that are established and derived from the Qurʾān and Sunnah. They are: tawḥīd ar-rubūbiyyah, tawḥīd al-ulūhiyyah and tawḥīd al-asmāʾ waṣ-ṣifāt.

As mentioned, all of creation affirmed tawḥīd ar-rubūbiyyah and did not commit shirk in it, nor deny it; except the one who is arrogant and obstinate. Ibn Abī al-ʿIzz al-Ḥanafī and others mentioned that there were those who denied and rejected

[13] Ṣaḥīḥ Bukhārī (no. 1385)

tawḥīd ar-rubūbiyyah and committed shirk in it; and the first person to deny tawḥīd ar-rubūbiyyah was the Pharaoh when he said: **"I am your lord the most high."** (an-Nāziʿāt, 24)

So the Pharaoh was a denier of and mushrik in tawḥīd ar-rubūbiyyah, claiming that he was another deity besides Allāh and that he is the lord of the words. There is no doubt that this statement is from the greatest transgressions and tyranny. And he did not say this while truly believing it or acknowledging it, rather, it is just as Allāh said: **"And they rejected them, while their inner selves were convinced thereof, out of injustice and haughtiness."** (an-Naml, 14)

So even the Pharaoh, may Allāh curse him, affirmed that Allāh is the Creator, the Provider, the Sustainer, the Giver of life and death; yet, he still transgressed and reached a great level of transgression to the point that he claimed lordship and even worship and worship to himself and he said, "I do not know of any god for you other than me." Thus, this principle affirms and establishes that affirmation of tawḥīd ar-rubūbiyyah alone does not benefit one nor enter him into Islām. And it is also a refutation to those who claim that tawḥīd ar-rubūbiyyah alone is the meaning of the declaration that there is no god but Allāh.

The verse which the author mentioz provides further clarification to the fact that the Arab mushrikīn and kuffār of

Quraysh affirmed that Allāh was the Creator, the Provider, and the Sustainer; yet even with that, the Prophet (ṣallallāhu ʿalayhi wa salam) takfīred them and so did Allāh in His statement: **"Say: 'O disbelievers (al-kāfirūn).'"** (al-Kāfirūn, 1)

Some of the mushrikīn and grave-worshippers of our time claim that the tawḥīd which the Messengers brought is tawḥīd al-iʿtiqād, to believe Allāh is the One who brings benefit and harm. As for the one who believes that the awliyāʾ are intermediaries, intercessors, and notables between them and Allāh; according to them such person remains within the fold of Islām. This doubt and misconception is not a new one; rather, it is an old one which was called to by the enemies of the daʿwah of Shaykh Muḥammad ibn ʿAbd ul-Wahhāb, the ones who worshipped graves and idols. From them were Ibn Dāwūd bin Jirjīs. They called to this and claimed that shirk is restricted to belief, that you believe the one whom you are calling upon can bring benefit and harm; otherwise it is not shirk. According to them, if you believed the one whom you were calling upon was only an intercessor or intermediary to Allāh; then it is not shirk but rather from what they call tawasul by which one hopes to see the Face of Allāh. There is no doubt that this is falsehood and an affirmation of shirk, it is being pleased by it and kufr in Allāh. The one who says this is a kāfir by the consensus of the scholars. As for the other groups who denied tawḥīd ar-rubūbiyyah; second group to deny tawḥīd

ar-rubūbiyyah were the Manichaeans, they are attributed to Mānī who was from the Magians. They claimed that creation has two creators, one which creates good and one which creates evil. They said light creates good and darkness creates evil. The third group to deny tawḥīd ar-rubūbiyyah were the Qadariyya, the Magians of this ummah, they claimed that the servant creates his own actions. The fourth group to deny tawḥīd ar-rubūbiyyah were the Dahriyya, the Naturalists, who said we die and live, and that only time destroys us. The fifth group to deny tawḥīd ar-rubūbiyyah were some Arab mushrikīn who attributed rain to stars and claimed that there rain was from such-and-such star.

The Second Principle

THE SECOND PRINCIPLE: They (the kuffār and mushrikīn) say that they did not call upon them (false gods) and turn to them except to seek closeness and intercession to Allāh. The evidence of them seeking closeness to Allāh by their shirk is Allāh's statement: **"And those who take protectors besides Him say: 'We only worship them that they may bring us nearer to Allāh in position.' Indeed, Allāh will judge between them concerning that over which they differ. Indeed, Allāh does not guide he who is a liar and confirmed disbeliever."** (az-Zumar, 3)

And the evidence of them seeking intercession is Allāh's statement: "**And they worship other than Allāh that which neither harms them nor benefits them, and they say: 'These are our intercessors with Allāh.'"** (Yūnus, 18)

Intercession is of two sorts - one that is affirmed and one that is negated. As for the sort that is negated: it is to request from other than Allāh in what only He can do, the evidence of which is Allāh's statement: **"O you who have believed, spend from that which We have provided for you before there comes a Day in which there is no exchange (i.e., ransom) and no friendship and no intercession. And the kāfirūn - they are the wrongdoers."** (al-Baqarah, 254)

As for the sort that is affirmed: it is to request from Allāh, the intercessor is honoured by Allāh by giving intercession, and the one who is interceded for is he who requested Allāh by his speech and deeds; after Allāh gives permission, just as Allāh said: **"Who is it that can intercede with Him except by His permission?"**(al-Baqarah, 255)

EXPLANATION: This principle, like the previous one, contains both a refutation and an affirmation, and it is the most beneficial principle of these four principles. It is the principle which the grave-worshippers and the khurāfiyyīn most heavily rely on when they call upon and request from the dead. It is an ancient doubt that is renewed in every age. This doubt is the claim that the awliyāʾ are merely intercessors and intermediaries with Allāh, and that they are nobles through whom we seek closeness to Allāh. They say: "We do not worship them, nor do we prostrate to them, nor do we believe they can bring benefit or harm. Rather, they are the nobles and intercessors for us with Allāh." This is a very ancient doubt which has existed from the time of the Prophet (ṣallallāhu ʿalayhi wa salam) to this day. The greatest shirk which the Ummah has fallen into is through this door; degrading worship to merely "intercession" and "getting closer to Allāh." None has worshipped the awliyāʾ or the righteous, none has made ṭawāf around their graves, none has slaughtered sacrifices and sheep for them; except with the intention of them being intercessors, nobles, and

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intermediaries for them by which they get closer to Allāh. For that, our Lord clarified to us the state of the Arab mushrikīn when they said: **"We only worship them that they may bring us nearer to Allāh in position."** (az-Zumar, 3)

The intention of the kuffār of Quraysh was to get closer to Allāh, so they made trees, false gods, and idols as intercessors seeking closeness through them, taking them as intermediaries to Allāh. So Shaykh ul-Islām Muḥammad ibn ʿAbd ul-Wahhāb wanted to demolish this false principle used to justify shirk, to uproot it from its foundation, and to render it into scattered dust. Indeed, he excelled and succeeded in refuting this doubt in his book "Removal of the Doubts." Some matters that concern us in this issue include:

✺ **THE FIRST MATTER:** The reality of shirk is to direct something which only our Lord deserves to other than Him. Or we can say it is equating the created with the Creator in that which is exclusive to the Creator. Or we can say it is calling upon other than Allāh alongside Him. When we examine the condition of those who take the awliyāʾ and the righteous as intermediaries and intercessors, do they truly fall into shirk or not? If we know that shirk is calling upon other than Allāh and directing what is exclusive to Him to other than Him. Thus, if we have known this and examine the condition of those who turn to the dead from the righteous, the Prophets and other than the, we would find them to be worshipping other than Allāh, supplicating and calling upon

other than Him, and hoping in other than Him; to the point that they believe in them what they do not believe in Allāh. An example is when one of them stands at the grave of ʿAbd al-Qādir al-Jīlānī and says: "I am under your protection, I place my hope in you, I am under your guardianship." This is clear major shirk which the Arab mushrikīn and kuffār of Quraysh used to do for al-Lāt and al-ʿUzzā. In fact, the mushrikīn of Quraysh were lighter in shirk than the mushrikīn of our time, as will be clarified in the final principle of these four principles. So your claim, O mushrikīn of our time, that this does not constitute shirk is one that is rooted in falsehood; rather, this is explicit shirk, for which Allāh takfīred the kuffār of Quraysh who would worship al-Lāt and al-ʿUzzā. Thus your request and supplication for the dead is shirk. And those who deal with the dead fall into four categories:

1. He who calls upon the dead, awliyāʾ, and righteous believing that they can bring benefit or harm independently; such a person is a kāfir by the consensus of the Muslims.
2. He who calls upon them believing that they are intermediaries for him to Allāh, and that they will respond to them and fulfill their needs, but not independently; rather, by Allāh's permission - such is also a kāfir mushrik by consensus transmitted by Shaykh al-Islām Ibn Taymiyyah.

3. He who calls upon them and requests them to supplicate to Allāh for him; this matter has become subject to disagreement between the scholars of our time. It is as though they are addressing the dead and asking them to ask Allāh for them. The correct view, stated by Shaykh ʿAbdullāh ibn Ḥasan, Shaykh ʿAbd al-Laṭīf ibn ʿAbd ar-Raḥmān, and other Imāms of the daʿwah, is that this too falls under major shirk, because saying "O ʿAbd al-Qādir, supplicate to Allāh for me" is supplication, calling, and request directed to other than Allāh. Addressing in the form of supplication exits a person from the fold Islām. However, because this matter may be unclear and hidden from many people, the doer is not takfīred until the proof is established against him and it is clarified that supplicating in this manner is asking other than Allāh.
4. He who calls upon Allāh while seeking a means through the rank of the awliyāʾ and the righteous. This form of tawassul is an innovative form that is not permissible, and it is minor shirk, because everything that serves as a means to major shirk is minor shirk.

✺ **THE SECOND MATTER:** What the mushrikīn of our time say is that they do not believe the people they call upon can bring benefit or harm; rather, they say we believe that Allāh alone is the One who brings benefit or harm. They used this to try and make a distinction between themselves and the Arab mushrikīn. They say that Arab mushrikīn like Abū

Lahab, Abī Jahl and other leaders of Quraysh, believed that al-Lāt and al-ʿUzzā could bring benefit and harm besides Allāh. The mushrikīn say and we do not believe whom we call upon can bring benefit or harm; rather, we only believe that they are our intercessors and intermediaries to Allāh. We say: this is a false and void claim, for the Arab mushrikīn, whom Allāh takfīred, did not believe that al-Lāt and al-ʿUzzā could bring benefit and harm independently besides Allāh. Rather, our Lord has told us that they worshipped them only so that they might bring them closer to Allāh. So they believed that the One who brings benefit and harm is Allāh, and that the idols, trees, and stones which they worshipped were merely a means and intercession to Allāh. This is supported by the ḥadīth narrated by Ibn ʿAbbās (raḍiyallāhu ʿanhu) that the Prophet (ṣallallāhu ʿalayhi wa salam) proclaimed tawḥīd in his talbiyah, and the Arab mushrikīn would do talbiyah and say: "Labayka Allāhuma labayk; you have no partner laka labayk, except one whom you own and what he owns."[14] So this was an affirmation from the Arab mushrikīn that the idols and false gods which they called upon and requested from could not bring benefit or harm independently, and the One who brings benefit and harm is Allāh; yet, even with that Allāh still takfīred them. So we say to you, O one who has committed shirk with Allāh through ʿAbd al-Qādir al-Jīlānī, or al-ʿAydarūs, or al-Dasūqī, and others whom you have worshipped besides Allāh, even if you believe that they cannot bring benefit or harm independently and that they are merely

[14] al-Muʿjam al-Awsaṭ (no. 7910)

your intercessors with Allāh; you are kuffār and mushrikīn with Allāh just as the Arab mushrikīn were.

The third response to this doubt is that kufr has levels. There is no doubt that one who believes in false gods and idols as being capable of bringing benefit and harm, his kufr is graver and his shirk greater. As for the one who does not believe this, he is still a kāfir mushrik with Allāh; however, his level of shirk and kufr is less severe than the first.

✺ **THE THIRD MATTER:** The mushrikīn of our time say that we liken the awliyāʾ and righteous to stones and trees; because the kuffār of Quraysh used to worship stones and trees and they worship and call upon the awliyāʾ, righteous, the truth and the Prophets, so how can you liken the those trees and stones to what we call upon? We respond: this is a false doubt which is void of any truth. For when Allāh takfīred the Arab mushrikīn, He takfīred them despite the difference of their false gods and objects of worship from other mushrikīn. The Jews, for example, believe that ʿUzayr is the son of Allāh; and Allāh still takfīred them. The Christians worship Christ son of Mary; and Allāh still takfīred them. Some of the Arab mushrikīn would worship al-Lāt, a righteous man who sold flour; and Allāh still takfīred them. In fact, some of the Arab mushrikīn would worship the Angels, they would make tawassul through them and believed that they were the daughters of Allāh; and Allāh still takfīred them. Thus, the lesson is that what is important is whether worship was

directed to other than Allāh, not the object of worship. So you, O mushrikīn of our time, have directed worship to other than Allāh and made the awliyāʾ and righteous partners with Allāh and equals in your supplication.

✺ **THE FOURTH MATTER:** The author wanted to clarify the meaning of intercession and its reality with this principle. Intercession means that an intercessor adds his request to the request of another. In its linguistic root, intercession refers to joining one request to another request in order to strengthen it. So when a person intercedes for someone before another authority, he is not asking independently; rather, he is supporting and reinforcing the request of the one whom he is interceding for, so that both requests become a single combined and strengthened request. Likewise, the intercessor before Allāh is the one who asks Allāh to forgive the sins of the one whom he wants to intercede for, or to remove him from Hellfire, or to admit him into Paradise. Intercession has many issues concerning it, some of them include:

✺ **THE FIRST ISSUE:** That intercession is under the dominion of Allāh and no created being can initiate it or hasten in it except after Allāh has permitted the intercessor to intercede, just as Allāh says: **"Say: 'To Allāh belongs the intercession entirely."** (az-Zumar, 44)

Thus, intercession is entirely the dominion of Allāh and requesting intercession from other than Allāh after that

person's death is major shirk. So when a man comes to the grave of the Prophet (ṣallallāhu ʿalayhi wa salam) and says: "O Messenger of Allāh, intercede for me!" We say that this is from kufr in Allāh because you have requested something which only Allāh has ability over from other than Him, and we will elaborate more on this issue if Allāh wills.

✺ **THE SECOND ISSUE:** An intercessor does not intercede, nor is intercession granted for the one being interceded for, except when two conditions are fulfilled. The intercessor does not intercede until Allāh permits him to do so, and Allāh grants permission only to the people of tawḥīd, and to those whom Allāh wills to honor through intercession. As for the one being interceded for, no one will be interceded for on the Day of Judgment unless he is among the people of tawḥīd. Intercession is, therefore, negated for every mushrik and kāfir; except for the uncle of the Messenger of Allāh (ṣallallāhu ʿalayhi wa salam), whom Allāh exempted as an honor to His Messenger, allowing him to intercede for his uncle by reducing his punishment, not by saving him from the Hellfire. From this we learn that there is negated intercession and affirmed intercession. As for the negated intercession: it is every intercession in which a condition of intercession is absent which are three:

1. Permission from Allāh to the intercessor
2. Approval of the one being interceded for.

3. Approval of the intercessor himself.

Some scholars did not include the third condition. However, there is no doubt that Allāh does not grant intercession to one whom He does not approve of.

✺ **THE THIRD ISSUE:** Can intercession be requested from a living and present person? Yes, it is correct to say it is permissible to request intercession from a living and present person. However, this intercession which they are requesting, the one whom they are requesting from cannot intercede for them except if Allāh had granted him permission to do so. So if a person says to another person: "O so-and-so, intercede for me before Allāh," there is no harm in this. Some people err and think that requesting intercession from the living is the same as requesting it from the dead; they give both of them the same ruling of major shirk[15]. This claim contradicts the sharʿī texts; it has come in the ḥadīth of Abū Hurayrah, Anas ibn Mālik and Abī Dharr in the two in the two authentic books of al-Bukhārī and Muslim in the story of the intercession of the Messenger of Allāh (ṣallallāhu ʿalayhi wa salam), when all of creation will flee in fear to Ādam (ʿalayhi salam), then to Ibrāhīm (ʿalayhi salam), then to Mūsā (ʿalayhi salam), then to ʿĪsā (ʿalayhi salam) and each of them will excuse himself from interceding, until they come to Muḥammad (ṣallallāhu ʿalayhi wa salam), and it will be

[15] **NOTE:** The Shaykh is likely to referring to Shaykh Aḥmad al-Ḥāzimī (may Allāh forgive his mistakes) who was known for holding and calling to this view.

said to him: "Intercede for us; do you not see what we are in?"[16] Thereupon, the Prophet (ṣallallāhu ʿalayhi wa salam) will intercede. Their statement that day: "Intercede for us" indicates the permissibility of requesting intercession from the living, for they addressed him because he was alive, hearing them, and present. He responded, proceeded to Allāh and fell in prostration before Him. Then Allāh said to him: "O Muḥammad, raise your head; ask and you will be given; intercede and your intercession will be accepted."[17] However, this still does not mean that the Prophet (ṣallallāhu ʿalayhi wa salam) can intercede before Allāh grants him permission to do so, he (ṣallallāhu ʿalayhi wa salam) cannot intercede unless Allāh tells him: "Intercede." And in the ḥadīth of Abū Salamah from Rabīʿah ibn Kaʿb (raḍiyallāhu ʿanhu) that the Prophet (ṣallallāhu ʿalayhi wa salam) said: "Ask of me, O Rabīʿah, and I shall give you." He replied: "I ask you to intercede for me with your Lord so that He saves me from the Fire."[18] This indicates the permissibility of requesting intercession from the living. So the ruling of requesting intercession from the dead is that it is major shirk which exists one from the fold of Islām. Requesting intercession from the Prophet (ṣallallāhu ʿalayhi wa salam) is a misconception which many of the grave-worshippers hold, they `argue that the Messenger (ṣallallāhu ʿalayhi wa salam) possesses al-Maqām al-Maḥmūd and that he will intercede on the Day of Resurrection, thus according to them there is

[16] Ṣaḥīḥ al-Bukhārī (no. 4712) and Ṣaḥīḥ Muslim (no. 194)
[17] Ṣaḥīḥ al-Bukhārī (no. 7510) and Ṣaḥīḥ Muslim (no. 193)
[18] Al-Albānī narrated it in Irwāʾ al-Ghalīl fī Takhrīj Aḥādīth Manār al-Sabīl (vol. 2/pg. 209) and he commented on it: "Its chain of transmission is fair."

no issue in requesting intercession from the Prophet (ṣallallāhu ʿalayhi wa salam) who is not with us. The response is: yes, the Prophet (ṣallallāhu ʿalayhi wa salam) will intercede on the Day of Judgement; yet with that, he (ṣallallāhu ʿalayhi wa salam) prohibited that you ask and request him after his death. He (ṣallallāhu ʿalayhi wa salam) informed us that requesting the dead and calling upon them is directing worship to other than Allāh. Requesting intercession from the Prophet (ṣallallāhu ʿalayhi wa salam) is in two cases:

1. To request intercession from him (ṣallallāhu ʿalayhi wa salam) while being far from his grave. One who does this is a kāfir mushrik by consensus due to calling upon other than Allāh and believing that Muḥammad (ṣallallāhu ʿalayhi wa salam) knows the unseen.
2. To request intercession from him (ṣallallāhu ʿalayhi wa salam) while being in the vicinity or at his grave. This, also, constitutes major shirk because the request "O Messenger of Allāh, intercede for me" is a form of supplication. However, it must be noted that some scholars said that this matter requires clarification before making takfīr, and the person who does such is not immediately a kāfir except after evidence is established against him and his doubts are cleared.

✺ **THE FOURTH ISSUE:** Contrary to the deviant khawārij and muʿtazilah; Ahl us-Sunnah affirm intercession with its

conditions which we mentioned. We, as Ahl us-Sunnah, affirm intercession for the Prophet (ṣallallāhu ʿalayhi wa salam), the awliyāʾ, the righteous, and the martyrs. Intercession, from this angle, can be divided into specific intercession to the Prophet (ṣallallāhu ʿalayhi wa salam) and general. And the specific intercession to the Prophet (ṣallallāhu ʿalayhi wa salam) are three or four:

1. The Prophet's intercession in the passing of judgment of creation. This is al-Maqām al-Maḥmūd for which all creation will praise the Messenger of Allāh (ṣallallāhu ʿalayhi wa salam). When the Prophet (ṣallallāhu ʿalayhi wa salam) stands, all of creation will turn to him, from mankind and jinn, and they will say: "O Messenger of Allāh, intercede for us before your Lord. Don't you see what state we are in?" So the Prophet (ṣallallāhu ʿalayhi wa salam) will come before his Lord and prostrate for a prolonged period until Allāh grants him praises which he had not known. Then, Allāh will say to him: "O Muḥammad, raise your head and intercede for it will be granted and allowed." So the Prophet (ṣallallāhu ʿalayhi wa salam) will say: "O my Lord, my ummah, my ummah!"[19] And then Allāh will come to pass the judgement.
2. The Prophet's intercession in opening the Gates of Paradise. The Gates of Paradise will not open until the Messenger of Allāh (ṣallallāhu ʿalayhi wa salam)

[19] Source mentioned in footnote no. 17

intercedes for it to be opened. Indeed, the People of Paradise will wait at the Gates of the Gardens of Paradise until our Messenger (ṣallallāhu ʿalayhi wa salam) comes and asks Allāh for intercession that the Gates of Paradise be opened before Allāh. So Allāh will open the Gates of Paradise and He will command the Prophet (ṣallallāhu ʿalayhi wa salam) to enter Paradise through its right door; so the Prophet (ṣallallāhu ʿalayhi wa salam) will do so and 70,000 believers will enter with him.

3. The Prophet's intercession for his uncle Abī Ṭālib. Indeed, Abī Ṭālib was a kāfir mushrik who is to spend eternity in the Hellfire. However, it has been reported in the two authentic books of al-Bukhārī and Muslim from Nuʿmān bin al-Bashīr and ʿAbbās ibn ʿAbd ul-Muṭṭalib who asked the Prophet (ṣallallāhu ʿalayhi wa salam) about his uncle and whether or or not he benefitted from defending the Prophet (ṣallallāhu ʿalayhi wa salam), he answered: "He is in a shallow part of the Hellfire, and were it not for me, he would have been in the lowest depth of the Hellfire."[20] The phrase "shallow part" refers to the highest point in hell, were it not for the Prophet (ṣallallāhu ʿalayhi wa salam) - Abī Ṭālib would have been in the lowest point of the Hellfire. Abī Ṭālib is the one under his feet will be two embers from which his brain boils, he thinks that he has the most severe punishment yet it is the least severe, we ask Allāh

[20] Ṣaḥīḥ al-Bukhārī (no. 3883) and Ṣaḥīḥ Muslim (no. 209)

for safety from the Hellfire. And no-one from amongst the kuffār and mushrikīn will receive intercession except this man.

4. There has been dispute whether or not this form of intercession is only for the Prophet (ṣallallāhu ʿalayhi wa salam) or not. It is raising the ranks of one in Paradise, so one may have the lowest rank in Paradise; but Allāh will raise his rank by the intercession of his child or his spouse to a higher rank. The correct view is that this form of intercession is also general and the Messengers, awliyāʾ, righteous and martyrs will participate in it.
5. Intercession for people who have entered the Hellfire, that they be brought out of it. This is general for all the believers and for all whom Allāh wishes to honor through intercession.
6. Intercession for people who have been set for the Hellfire that they do not enter. This includes, for example, the memoriser of the Qurʾān who can intercede for 40 members of his family or the martyr who can intercede for 70 members of his family

✺ **THE FIFTH MATTER:** The grave-worshippers and mushrikīn worship other than Allāh to receive intercession from them. But they, in reality, have deprived themselves of intercession by falling into shirk and calling upon other than Allāh; for intercession is not for a kāfir mushrik. Allāh is not

pleased with the mushrikīn, nor does He permit a mushrik to intercede, nor is He pleased that a mushrik be interceded for. Therefore, this shirk of yours has negated every intercession that you ascribed yourselves to, even those intercessions which are affirmed, for you have nullified them by committing shirk and by exiting the fold of Islām.

The Third Principle

THE THIRD PRINCIPLE: That the Prophet (ṣallallāhu ʿalayhi wa salam) came to people who were different in what they worshipped, from them were those who worshipped Angels, and from them were those who worshipped the Prophets and righteous, from them were those who worshipped trees and stones, and from them were those worshipped the sun and the moon; yet the Messenger of Allāh (ṣallallāhu ʿalayhi wa salam) fought them all without differentiating between them, the evidence of which is Allāh's statement: **"Fight them until there is no more fitnah and the religion becomes solely for Allāh."** (al-Anfāl, 39)

The evidence of the sun and moon being worshipped is Allāh's statement: **"And of His signs are the night and day and the sun and moon. Do not prostrate to the sun or to the moon, but prostrate to Allāh, who created them, if it should be Him that you worship."** (Fuṣṣilat, 37)

And the evidence of the Angels being worshipped is Allāh's statement: **"Nor could he order you to take the Angels and Prophets as lords."** (Āl ʿImrān, 80)

And the evidence of the Prophets being worshipped is Allāh's statement: **"And beware the Day when Allāh will say: O ʿIsā, Son of Mary, did you say to the people, 'Take me**

and my mother as deities besides Allāh?' He will say: 'Exalted are You! It was not for me to say that to which I have no right. If I had said it, You would have known it. You know what is within myself, and I do not know what is within Yourself. Indeed, it is You who is Knower of the unseen.'" (al-Māʾidah, 116)

And the evidence of the righteous being worshipped is Allāh's statement: **"Those whom they invoke seek means of access to their Lord, striving as to which of them would be nearest, and they hope for His mercy and fear His punishment.**"(al-Isrāʿ, 57)

And the evidence of trees and stones being worshipped is is Allāh's statement: **"So have you considered al-Lāt and al-ʿUzzā? And Manāt, the third - the other one?"** (an-Najm, 19-20)

And the ḥadīth of Abī Wāqid al-Laythī (raḍiyallāhu ʿanhu) wherein he said: "We set out with the Prophet (ṣallallāhu ʿalayhi wa salam) to Ḥunayn, and we were new to Islām. The mushrikīn had a tree, which they would gather around and hang their weapons on. It was called 'Dhāt Anwāṭ.' We passed by a tree and said, 'O Messenger of Allāh, make for us a tree with branches like theirs.'"

EXPLANATION: In this principle, the author mentions that the Prophet (ṣallallāhu ʿalayhi wa salam) came to people who

worshipped different things. Some worshipped the Angels, some worshipped the Prophets and the righteous, some worshipped trees and stones, and some worshipped the sun and the moon; yet, the Messenger of Allāh (ṣallallāhu ʿalayhi wa salam) fought them all equally. The author then relates the evidence of the Messenger of Allāh (ṣallallāhu ʿalayhi wa salam) fighting them all equally which is Allāh's statement: **"Fight them until there is no more fitnah and the religion becomes solely for Allāh."** (al-Anfāl, 39)

The point that the author is trying to convey with this principle is that the Prophet (ṣallallāhu ʿalayhi wa salam) came to different people who worshipped different things. And our Messenger (ṣallallāhu ʿalayhi wa salam) judged them with two things:

1. He judged all of them as kuffār, and he did not make the one who worships the angels or prophets a Muslim and the one who worships trees and stones a kāfir mushrik. Rather, he judged all of them as kuffār outside the fold of tawḥīd.
2. He fought them all equally. He fought those who worshipped the angels and the prophets, and he also fought those who worshipped trees and stones. He (ṣallallāhu ʿalayhi wa salam) did not give either of them a specific judgement.

The author also intended to refute the doubt of the mushrikīn of our time who say: "How do you make us who bear witness that there is no god but Allāh equal to those who worshipped trees, stones and idols? For the ones whom the Prophet (ṣallallāhu ʿalayhi wa salam) fought and takfīred worshipped trees, stones and idols; and that is why he fought them." We respond by noting that from the ones whom the Prophet (ṣallallāhu ʿalayhi wa salam) came to were those who worshipped the angels who do not disobey Allāh, those who worshipped ʿUzayr, those who worshipped Christ (ʿalayhi salam), those who worshipped the righteous and so on. Thus, your claim that all of the mushrikīn worshipped trees and stones is a false one; rather, from among the mushrikīn were those who worshipped the prophets and righteous, yet Allāh and His Messenger (ṣallallāhu ʿalayhi wa salam) still judged them with their kufr and fought them for their shirk and kufr.

This principle also emphasizes the point: "What matters is direction of worship, not object of worship." So whoever worships a tree or the stone is the same as one who worships a walī or righteous man. For they both have the common trait of worshipping other than Allāh. And many verses have came pertaining making Allāh one in worship, just as He says: **"Worship Allāh and associate none with Him in worship."** (an-Nisāʾ, 36) And: **"Verily, the mosques are for Allāh. So do not call upon anyone alongside Allāh."** (al-Jinn, 18) This is a command from Allāh, to not set up anyone as partners in His worship; neither a close angel

nor a sent Messenger. In His statement: **"Associate none with Him in worship"** is a general prohibition, when an indefinite noun comes in the context of prohibition, it implies generality. The word "thing" refers to everything that can be known, so everything that can be known is called a "thing." Prophets are a "thing," the righteous are a "thing," the saints are a "thing," stones and trees are a "thing," and everything that is worshipped other than Allāh is a "thing." Therefore, this verse null and voids worshipping anything except Allāh, similar to His statement: **"Verily, the mosques are for Allāh. So do not call upon anyone alongside Allāh."** (al-Jinn, 18) The phrase **"So do not call upon anyone"** is also a general prohibition against calling upon anyone other than Allāh, the word **"anyone"** is an indefinite noun in the context of prohibition and conveying generality. For this, the author said in the Three Principles: "Allāh does not accept that anyone be associated with Him in worship, neither a close angel nor a sent messenger." So if Allāh does not accept that the prophets and angels, which are His most-virtous created beings, be set up as partners in His worship; then what about setting up trees, stones, awliyāʾ, or the righteous in his worship? Thus, the author refuted the false claim that the Arab mushrikīn and kuffār of Quraysh only worshipped trees and stones, and that they bore witness that there is no god but Allāh and that Muḥammad is His Messenger. For in the meaning of the testimony that there is no god but Allāh is making Allāh alone in worship. There is consensus from the scholars that bearing witness that there is no god but Allāh

does benefit its sayer until he fulfills its conditions and pillars. Its conditions are seven:

1. Knowledge of its meaning contrary to ignorance of it.
2. Certainty in it contrary to doubt.
3. Sincerity in saying it.
4. Truthfulness contrary to lie.
5. Love to it and its people contrary to hate.
6. Submission contrary to abandonment.
7. Acceptance of what it implies by his heart and tongue.

And it also has two pillars, which are negation of every god and object of worship besides Allāh and affirmation of worshipping Allāh alone. Thus, whoever utters the testimony that there is no god but Allāh but does not fulfill its conditions or pillars will not benefit or be of any use to him. Even the Jews say bear witness that there is no god but Allāh, yet they are kuffār by the consensus of Muslims. For this, Ibn al-Munabihh was asked: "Is there not a key to Paradise?" He replied: "Yes, but every key must have teeth." Whoever bears witness that there is no god but Allāh without fulfilling its conditions and pillars will not benefit from it on the Day of Judgement. The mushrikīn of our time say they bear witness that there is no god but Allāh, so they cannot be kuffār according to them. We say that your shirk with Allāh and worship of the awliyāʾ and righteous nullifies your testimony. Thus, whoever sets up partners in the worship of Allāh is to be fought and takfīred until the religion becomes solely for Allāh.

After this, the author relates verses on the sun, moon, awliyāʾ, angels, prophets, messengers and ʿIsā (ʿalayhi salam) being worshipped besides Allāh. The first verse he relates pertains the sun and moon being worshipped besides Allāh: **"And of His signs are the night and day and the sun and moon. Do not prostrate to the sun or to the moon, but prostrate to Allāh, who created them, if it should be Him that you worship."** (Fuṣṣilat, 37) The people whom this verse was revealed pertaining worshipped the creation of Allāh, the sun and the moon, instead of worshipping the Creator, Allāh. And by this shirk of theirs, they are damned to eternal Hellfire.

Then the author relates the verse: **"Nor could he order you to take the Angels and Prophets as lords."** (Āl ʿImrān, 80) Taking angels and prophets as lords means taking them as gods worshipped besides Allāh. Some of the Arab mushrikīn would claim that the angels were the daughters of Allāh, and the Christians take ʿIsā (ʿalayhi salam) as a god and lord.

Taking them as lords can also be by way of believing they have the right of legislation which is exclusive to Allāh. There is no doubt that this is an act of worship which has been directed to other than Allāh. Just as it has been narrated in the ḥadīth of Ibn Ḥātim (raḍiyallāhu ʿanhu) clarifying Allāh's statement: **"They have taken their rabbis and monks as lords besides Allāh."** (at-Tawbah, 31) ʿAddiy ibn Ḥātim

(raḍiyallāhu ʿanhu) asked the Prophet (ṣallallāhu ʿalayhi wa salam) about the verse: "O Messenger of Allāh, but we do not worship them?" To which the Prophet (ṣallallāhu ʿalayhi wa salam) said: "Don't they prohibit what Allāh permitted and permit what Allāh prohibited, while you follow them in that?" ʿAddiy said: "Yes." So the Prophet (ṣallallāhu ʿalayhi wa salam) said: "That is your worship."[21] Then the author mentions Allāh's statement: **"And beware the Day when Allāh will say: O ʿIsā, Son of Mary, did you say to the people, 'Take me and my mother as deities besides Allāh?'"** (al-Māʿidah, 116) And this proves that ʿIsā (ʿalayhi salam) was taken as a god with Allāh. For that, the Muslims have reached a consensus on the kufr of the Christians who make ʿIsā (ʿalayhi salam) a god. Then the author mentions supplication to the righteous by Allāh's statement: **"Those whom they invoke seek means of access to their Lord, striving as to which of them would be nearest, and they hope for His mercy and fear His punishment."(al-Isrāʿ, 57)** Meaning: O mushrikīn, those are the ones whom you call upon and request needs from, they are servants of Allāh just like you. They supplicate to Allāh, fear Him, hope for His reward and get closer to Him through righteous deeds. Despite their righteousness, it does not benefit those who worship them; rather, Allāh judged them

[21] Tirmidhī (no. 3095), Shaykh al-Muḥadith Sulaymān al-ʿAlwān (ḥafiẓahullāh) commented on this ḥadīth: "Its chain of transmission is weak; however, Ibn Jarīr related a supporting narration for it with the path of Ḥabīb ibn Abī Thābit from Abī al-Bakhtarī from Ḥudhayfah and this chain of transmission has strength. Tafsīr of the verse (at-Tawbah, 31) with this narration is well-known among the scholars of tafsīr and none of them deny it." [Clarification on the Nullifiers pg. 15]

with kufr and obligated fighting them. Then the author mentions the verse: **"So have you considered al-Lāt and al-ʿUzzā? And Manāt, the third - the other one?"** (an-Najm, 19-20) This is evidence that the trees and stones were worshipped besides Allāh. As for al-Lāt, he was a righteous man who used to grind barley for the pilgrimages. As for al-ʿUzzā, it was a tree which was worshipped besides Allāh. And as for Manāt, it was a stone worshipped besides Allāh. These trees and stones were ṭawāghīt taken as gods by the Arab mushrikīn, so Allāh judged them with kufr, described their action as shirk, and He described them as destined to eternal Hellfire. The author mentions a ḥadīth narrated by at-Tirmidhī from az-Zuhrī from Abū Sinān ad-Duʾalī from Abī Wāqid al-Laythī, in which Abī Wāqid al-Laythī says: "We set out with the Prophet (ṣallallāhu ʿalayhi wa salam) to Ḥunayn, and we were new to Islām. The mushrikīn had a tree, which they would gather around and hang their weapons on. It was called 'Dhāt Anwāṭ.' We passed by a tree and said, 'O Messenger of Allāh, make for us a tree with branches like theirs.'"[22] The author intended to clarify that worshipping stones was a well-known tradition among the Arabs. The Arabs would remain around a tree, worship it, hang their weapons on it, and seek blessing from it. Thus, the Prophet (ṣallallāhu ʿalayhi wa salam) made that action taking another god besides Allāh, because they placed it in the position of a god that is worshipped.

This ḥadīth has been criticized for to alleged defects:

[22] Tirmidhī (no. 2181) and he commented on it: "Fair authentic."

1. The presence of Abū Sinān ad-Duʾalī in the chain of transmission, and it is claimed that he is unknown. However, Abū Sinān was narrated from by al-Bukhārī in his Ṣaḥīḥ's shawāhid (supporting narrations), Muslim narrated from in his primary narrations, az-Zuhrī and Zayd bin al-Aslam also narrated from him. Thus, he is known and he is trustworthy.
2. As for the claim that the Prophet (ṣallallāhu ʿalayhi wa salam) passed by it without cutting it down, there is nothing in this that can be used as proof. It is possible that the Prophet (ṣallallāhu ʿalayhi wa salam) did cut it down and remove it; there is nothing in the ḥadīth indicating that the Prophet (ṣallallāhu ʿalayhi wa salam) left it intact. It is also possible that the Prophet (ṣallallāhu ʿalayhi wa salam) delayed dealing with it for a greater and more important matter. And this does not mean that the Prophet (ṣallallāhu ʿalayhi wa salam) approved of their action, nor that he approved of those mushrikīn hanging their weapons on it, nor that he approved of those mushrikīn worshipping other than Allāh. There is nothing in the ḥadīth that indicates any of that. It is also said that this tree was not, at that time, being worshipped nor were weapons being hung on it. Rather, those who passed by it were newly converted to Islām, and when they mentioned that this tree was used for such purposes, they asked the Messenger of Allāh (ṣallallāhu ʿalayhi wa salam) to do the same for them, or to appoint for them a

> tree like it. It was not the case that when the Prophet (ṣallallāhu ʿalayhi wa salam) passed by it there were people devoted to it or hanging weapons upon it.

Some who excuse major shirk due to ignorance resort to this ḥadīth and claim it is evidence for their position because the Prophet (ṣallallāhu ʿalayhi wa salam) did not takfīr those Ṣaḥābah despite the fact that they were ignorant of tawḥīd. This is, in fact, not correct and this ḥadīth holds no evidence for their position. What the ḥadīth says is that the Ṣaḥābah requested the Prophet (ṣallallāhu ʿalayhi wa salam) to appoint for them a tree which they would hang their weapons on, so the Prophet (ṣallallāhu ʿalayhi wa salam) said to them: "By the One whom my soul is in His Hand, you have said the same thing as Banū Isrāʾīl: **'Make for us gods.'** (al-Aʿrāf, 138)" Meaning that the Ṣaḥābah had resembled Banū Isrāʾīl in what they said, not intent. And the intent of these Ṣaḥābah, who were new to Islām, was to seek blessings from this tree. And there is no doubt that blessings are sought from Allāh. So they said to the Prophet (ṣallallāhu ʿalayhi wa salam): "Appoint for us a Dhāt Anwāṭ by which we may seek blessing from Allāh." And that blessing would only occur by Allāh placing blessing in that tree; this is one interpretation and it was the view of ash-Shāṭibī and Shaykh al-Islām Ibn Taymiyyah - that they resembled them in speech, not action. The second interpretation is that they merely requested and did not do it, and if they did they would have disbelieved. This was said by Shaykh Muḥammad ibn ʿAbd ul-Wahhāb. The third

interpretation is that they were merely asking the Lawgiver, and had the Prophet (ṣallallāhu ʿalayhi wa salam) permitted it - they would have done it; but he did not and so they abstained. The correct interpretation is that they only resembled Banū Isrāʾīl in request, not action.

The Fourth Principle

THE FOURTH PRINCIPLE: The mushrik of our time is worse in shirk than the earlier mushrikīn. That is because the earlier mushrikīn would commit shirk during times of ease, but they would be sincere in worship to Allāh during times of hardship. As for the mushrik of our time - their shirk is constant, in both times of ease and hardship. Just as Allāh says: "**And when they board a ship, they supplicate Allāh, sincere to Him in religion i.e., faith and hope. But when He delivers them to the land, at once they associate others with Him."** (al-ʿAnkabut, 65)

EXPLANATION: This is the fourth principle and the author intended to make it conclusive with this. Some of the benefits from this principle include:

✺ **THE FIRST BENEFIT:** It is not conditional for shirk to be abundant in order to be shirk, and the one who does shirk does not need to do it most of his life for him to be a mushrik; rather, he is a mushrik even if he committed shirk for a short moment. So if someone worships Allāh with tawḥīd for the entirety of his life; then he commits shirk with Allāh in a single moment and he does not repent - then all of his good deeds will be rendered void and he will become a mushrik. And his previous Islām and tawḥīd do not benefit him, just as Allāh says: "**And it has been revealed to you and to those before you: If you associate partners with Allāh, your deeds will be in void."** (az-Zumar, 65)

This benefit is taken from the fact that the Arab mushrikīn committed shirk in times of ease but not in times of hardship; yet despite that, they were still called kuffār and mushrikīn.

✺ **THE SECOND BENEFIT:** The people in the time of the author, Muḥammad ibn ʿAbd ul-Wahhāb, objected to being likened to the Arab mushrikīn and how the author could compare them to those who worship trees, stones and idols. Thus, the author intended to prove with this principle that the Arab mushrikīn were better than the mushrikīn of his time from two angles:

1. From the angle of the frequency of their shirk. The Arab mushrikīn were less in shirk than the mushrikīn of his time. So you, O mushrikīn of the author's time, you commit shirk in the times of ease and also the times of hardship. But the Arab mushrikīn committed shirk in times of ease and went back to sincerity with tawḥīd in times of hardship. There is no doubt that the one who commits shirk in one time is lighter in shirk than one who always commits shirk. Both of them are still kāfir mushrik; however the shirk and kufr of the Arab mushrikīn is less.
2. From the angle of the comparison between the objects of their shirk. The mushrikīn of the author's time would commit shirk with Allāh by immoral and sinful people. They would worship the evils of creation, such as Tāj, Shamsān, and others who were fornicators, sorcerers, soothsayers, fortune-tellers, steeped in immorality and

sin. As for the Arab mushrikīn in the time of the Prophet (ṣallallāhu ʿalayhi wa salam); they worshipped trees and stones which could not disobey Allāh or steep into immorality and fornication. There is no doubt that worshipping trees and stones is lighter than worshipping a fornicating sinner who has fallen into his desires.

✺ **THE THIRD BENEFIT:** In all four of the principles, the author refuted the doubts of the mushrikīn of his time. The first principle was a refutation of the doubt that shirk is restricted to tawḥīd ar-rubūbiyyah. This was refuted by the fact that the Arab mushrikīn affirmed tawḥīd ar-rubūbiyyah; but that did not make them believers. Rather, Allāh called them kuffār and mushrikīn. The second principle refuted the claim that the mushrikīn of the author's time were merely seeking intercession and not worshipping the awliyāʾ and righteous besides Allāh. The third principle refuted the claim that the object of worship matters; so it doesn't matter whether you are worshipping a stone or a prophet. And the fourth principle refuted the claim that shirk has to be permanent in a servant's life for him to be called a mushrik, and it showed that the moment a servant commits shirk, he becomes a mushrik and exits the fold of Islām and tawḥīd, even if it was for a single moment. And he also clarified with this principle that the one who worships trees, stones, idols, the awliyāʾ and the righteous is lighter in shirk than the one who worships immoral and sinful people, and that the one

who always commits shirk is more severe in shirk than the one who commits shirk only in times of ease.

We have finished the Four Principles by which the author demolished the principles of the grave-worshippers, so may Allāh be pleased with him and give him residence in His vast Gardens. Allāh knows best and is most Wise. May Allāh send peace and blessings upon our Prophet Muḥammad.